THE CHRISTIAN MOVRning Garment.

LONDON,
Imprinted by [illegible] L.
for [illegible]
1618.

#56-1555

To the right Hono[illegible]
and vertuous young Gentleman
Henry Lord *Hastings*, Grace
and peace.

Right Noble Impe,

THose little Creatures the Silke-wormes, shunning the quality of meats, and betaking themselues wholly to the fresh leafage of the Mulberie tree, frame (by Natures instinct and vertue of the Plant) so fine & so sweet a web, that the greatest personage will not thinke much to weare it. I am the meanest of the seruants of God, farre lesse then the least of his mercies, yet by the operation of his blessed spirit (the soule of my soule) and the effecacie of his holy word (whereon alone I wish to feede) I trust I haue shaped such a Garment, as the best Christian will not disdaine to put on: *A Mourning Garment* it is, [illegible] lighter colours beseeme not [illegible]

Faith goes barefoot (alas) all alone, attended by no good workes, which makes her wash handkerchers in her teares.

I present this vesture to your Lordship, not doubting but you will accept it, & adorne your selfe with it. And I desire it may be a token of a dutifull and thankfull minde, for the numberlesse fauours our happy vnhappy nãe hath receiued from your most noble, and (for zeale of Religion) most worthy Aunce stors.

The Lord blesse your Honour, that as you grow in stature, and yeares, so you may grow in grace and fauour with God and men.

Your Honours in all obseruance,

William Worshipe.

Mourning Garment.

IT is a Rule that [illegible] abtoe p̄ tou[illegible] No man comes to Heauen with dry eyes. Our selues are ships launched with for Heauen: our Teares must be the Sea, our Sighes the gales of wind, while Hope is the anchor, and Grace steers the helme. Moses, [illegible] Peter, Mary Magdalen, all the [illegible] God were wasted on the riuers that [illegible] frō their own eyes, to the kingdome of glory.

Howbeit though euery penitent [illegible] weep, yet euery one that weeps is not a [illegible] tent sinner. For teares in themselues [illegible] things indifferent, and neuer [illegible] when they issue from a troubled [illegible] pied with Grace, and wounded with [illegible] mozle and sence of sinne. It is not [illegible] but godly sorrow, that gores for [illegible]

Some weepe for themselues, [illegible] others: some weepe for others, not for themselues: some neither weepe for themselues nor others; some both weepe for themselues and others. To weepe for thy sele

...ers, but with true-teares, to weep for others, not for thy selfe, hypocrisie: neither to weepe for thy selfe nor others, deadnesse of heart: both to weepe for thy selfe and others, zealousnesse. The lack of these is an effect of holy sorrow, which who so findeth not in himselfe one time, or other, is no better than a hellish of sorrow.

In the name of God then, good Christian brother, let thine eyes spout out teares as a Conduit spouteth out waters for thy grievous, capitall, and enormious vices. Say not thou art sanguine complexioned and canst not weepe: of a manly stomacke, and wilt not weepe, for David was both, yet teares were his meate day and night. Flatter not thy selfe, the vaine conceit of easie attaining salvation may cast many a soule away in a yeare. Thou must of necessitie mortifie the flesh: Away with it, away with it, crucifie it, crucifie it. Now ere thou can do this, it will cost thee many a groane, and many a teare (oh) it will goe to the heart of thee.

As thou tenderest thy soule, looke home: pry, unbowel, ransacke thy selfe throughout: Mourne for thy originall sinnes and for thy actuall sinnes: for thy sinnes before thy calling, and since thy calling: for thy presumptuous sinnes, and for thy sinnes of infir-

3 I should have magnified [illegible]
have spoken of it with high reverence
(a wretch) have cursed and bond, and
ped Jesus in my mouth, at whose
name every knee should bow, both of
in heauen, and things in earth: and things
vnder the earth, Phil. 2. 10. Yea Lord, I have
tone thy holy name, as the Draper raiseth
out a peece of linnen to the buyer.

4 I should have allowed the best day of
the seuen, and have bestowed it in prayer, in
hearing of Sermons, receiuing of Sacra-
ments, almes, meditation on Gods workes,
but I (woe worth me for it) have most vil-
lanously prophaned it. It hath bin a burden
vnto me, by barring me from triuiall sports.
Yea, I thought my selfe a holy man, when
I sate still at home and did nothing. Sweet
while I did so, the beast at the crib had as
good a Sabbath as I.

5 I should have bin subiect to the
powers ordained of thee. I should have ho-
noured my parents, thy instruments for my
life and education, and I should have been
ready (with the Galathians) to have
out mine eyes to have done the
good, but I (a sinfull
long) have spoken euil of the
refused to bee the staffe of my

[illegible] ministers I have been [illegible]
[illegible] simple souls, the very scume of men,
[illegible] outcasts of the people.

6 I should have loved my neighbor dearely
and have wincked at wrong, not letting the
sonne go downe upon my wrath: but I (this
one thing were enough to staunch the blod of
my dying Lord) have bourne in rage for one
fart word and for a small injurie have wil-
fully and stubbornly refused the blessed Sa-
crament of thy supper.

7 I should in beholding that notable work
of thy fingers called Beauty, have given glo-
ry to thy power and wisdome, that could
set such amiableness & sweet favour in a face
not a foot compasse, the ground whereof is but
dust: but I (such was my corruption) have
burnt in lust at the sight of it: and Sathan
hath made it a stall and a snare to intangle
my soule; which now would faine flicker
thence and fly to heaven.

8 I should have been glad to the poore mine
mercy, remembring that not to give them
is to steale from them, but I (vile catiue)
have formerly Mamon the God of Rust, the
god of Mothes, the God of Theeues. Many
a time hath Christ Jesus (in his members)
been naked and hungry at my doore,
and cried, and naked, and hungry have I
[illegible]

pend hundreds upon Luxury, that
fire, whose matter is Flattery, whose
Arrogancie, whose sparks Sensuality, whose
smoke infamie, whose ashes obscenitie, whose
end eternall misery.

I should have succoured the name of my
neighbour, and reioyced at his credit and
good estimation. I should have abhorred all
falshood, and leasings, and spoken the truth
from my heart. But I (vile wretch that
to wreath) could either never finde in heart to
bestow one good word on my brother, or bare
colour commend him, though the graces of
God shined in him extraordinarily: oh what
gladsome tidings was it to me, whē I heard
of a Professor that was overtaken with sin:
I would be sure to point at him as he passed
by and cry, there, there. And truely I made
but a iest of a lie told in iest. As for officious
lyes: I reckoned them amongst my good
workes, and now & then I should have a
pernitious lye, and thinke little worse of my
selfe when I had done: for I was a right
Gretian.

I should have borne a pure heart to my
neighbor, and have hampered and restrained
cursed rebellion of the flesh: but I (as having
them a lumpe of sinne) have wished that

and such a clois of my neighbo
mine, and I euer thought the co
his land was better bladed & fairer ear
then mine owne. To conclude, many an v
filthie thought, layde by that Cockatric
mine frozen concupiscence haue I hatche
vp, when my conscience aduised me to kill t
in the shell.

Thus I the vilest wight vpon the
face of the earth, haue broken all thy holy pre-
cepts, euen from the first vnto the last, from
the greatest to the least: and now, O Lord,
whither shall I fly for succor? To thee; woe
is me, I dare not looke vp to heauen. To
Angels? they grieue, and blush at my rebelli-
on. To men? Alas they are inuolue in the
same thraldome of sinne with me. What
then shall I finally despaire with Cain? and
make away my selfe with Iudas? No Lord,
though thou kill me, yet still will I put my
trust in thee, doest thou ouerwhelme me with
the terrible waues of thy iudgments? Still
will I cry vnto thee, euen out of the deepe
with Dauid, and out of the belly of hell with
Ionas, yea blessed Iesu, though thou shoul-
dest sinke me and drowne me, yet still
would I catch hold on thy clemency, and be
taken vp dead with thy mercy fast clasped in
my hand.

for that multitude of sins [illegible]
a day or two, while the wounds [illegible]
seeke fresh and greene before the eyes of the
minde, but continually, even so long as thou
feel'st the enemy prest to give the onset. Now
be it, when the bridegroome Christ Jesus is
taken from thee (and peace of conscience is a-
way) then is the fittest time for sadnesse a-
bove all other, Mat. 9. 15.

Now that the soule may be cut & launced
to the quick, I beseech thee by the mercies of
God in the bowels of Jesus Christ, that thou
ponder these motions that insue.

Know first, that the substance and quality
of thine eye, is a forcible argument to draw
thee to weeping. the Almighty hath made it
of a liquid, fatty, and watrish kinde of
matter, so that it seemeth to delight in mo-
sture, as being a sirrop to preserve it in:
moreover, there are seated above and under
the eie, two wet and spungious kernels, pur-
posely to cast a dew upon it, and to make
way for teares. Nay that the obstinate and
obdurate sinner may be confounded and con-
founded, if he sweate not some teares for his
offences, the Lord hath environed the apple
of the eye with a party coloured circle like a
Rainbow. How is it not a shame for a man

Cel

[illegible] about thee is rough, is hairy and is fastned on heart: god Dzusilian carp not about thee a paire of such parchment trestering eyes. Consider what I say, & the Lord giue thee vnderstanding in all things.

2 Regard in the second place, the vnruliness of thine eyes and let that induce thee to be liberall in weeping. God indeed set them in thine head (the tower of thy body) as Espials and Scout-watches, to discry danger a farre off: but such is thy disorder of thy bad nature, that they will too soone put both the body and soule to iopardy. Yet a little while, and those two of thine that looke out by the windowes, will play the vagabonds and intice thee to folly. For what art thou to Dauids And yet those very eyes of Dauid that lay soked in teares at the time of his banishment, because afterwards traytors, letting lust into his bosome, wch they departed from his rose upon Bathsheba, and were the occasion that he committed two hainous sinnes, ioyed so iopardy in creation, that Time hath not yet worne out the colour. If thou thinks thou canst diette thee from the sight of them, and make a couenant with thine eyes as Iob did, yet let thy heart be griev-

[illegible] respect to the obligation of [illegible]
Sinne is the transgression of the law.

Wherein obserue first, what this law is which thou breakest. Secondly, who this God is whom thou offendest.

First then let it dampe thee, and disquiet thy soule to consider, if in euery idle thought by thee conceiued, and in euery vnfauorie word by thee vttered, and in euery lewde deed by thee committed thou hast violated Gods law, which law is farre more excellent than the beautifull frame of the whole world, though in each part it be good, and in all the parts together resembling good. For (such is our proclivitie) that the great booke of Nature is not able of it selfe to direct vs to the true God, as much resembling that Athenian Altar, wherein was written, Vnto the vnknowne God: but the law written, preacheth as fully to God as the finger to the dyall, and (which commends it most of all) Conuerteth the soule.

Goe to now, miserable, if to preach sinne vnto thee by the ordinate law, cannot affecte thee, by the ordinate life, cause thee self-abhorre this quotidiane Nature? How [illegible] hast thou [illegible] to the sad and sober consideration [illegible]

burnt, the foundations quake, the
the mucke thrust. Oh my soule whi
can thy heart be light, sith thou hast offe
so great a Master? why dost thou not
sack-cloth about thy loynes, and an halter a
bout thy neck (with the servants of
dad) and cry out, Mercy good Lord, good
grant mercy, for we have heard that the
of Israel is a mercifull King, 1. King.
If thou hadst committed but petty treason
against an earthly Prince, I perswade me
thou mightest bee admitted to his presence,
thou wouldest stop and take footemale with
a paltrie cheek and unkembed beard, and
lected apparell, hyring these mates as
spokesmen and intercessours for thy pardon,
and all because, The feare of the King is like
the roaring of a Lion, Pro. 20. And is thy
heart of crusted and rough call that thou wilt
not throw thy selfe even below the earth for
displeasing that glorious and fearefull name,
the Lord thy God? Shall a
out-face the Omnipotent? Can
filth purity, darknes light, a
consuming fire, a sinner of sinners, the
least of all bodies? Deut. 23.
Surely if these perswasions make no
for impression, thy heart is harder than

[illegible] yet beare them still. I beseech [illegible]
to thy mercies: if this God shall easily [illegible]
in getting him honor by his boundlesse mer-
cie: if this make thee not bewaile thy perso-
nall sinnes, thou hast not so much as a sparke
of grace truely working in thee. Whilst thou
not bee grieued for offending thy God, who
loued thee before thou wast borne, yea before
the first stone of the worlds foundation was
layd? Who was thy hope when thou hangest
upon thy mothers brest? who guarded
thee with Angels as thou layest sprawling
in thy cradle, and hath ever since fed thee, cla-
thed thee, and preserued thee: dost thou de-
serue the least of these blessings? if thou say
thou dost, thou art a lyer, and there is no
truth in thee: for I say vnto thee, that he
might haue made thee a Dog or a Toad, or
a Serpent, and haue done thee no wrong at
all. Euen when thou wast a delightfull bur-
den to thy mother, taking thy pastime in her
wombe, and hauing no other mouth but thy
nauell, then, euen then. Wast thou odious to
God in thine owne nature, because conceiued
in sinne. Neither must thou thinke this to be
rigour, for thy selfe canst not abide a young
wolfe, for he hath in him the spawne of cru-
eltie, and will destroy the flocke when hee
commeth to full growth.

Yet by

[illegible] that [illegible]
[illegible] that [illegible]
[illegible] that [illegible]

[illegible] we sit peaceably [illegible]
were you ioyfully to the Church to heare the
golden bell of Aaron ring sweetly in the pul-
pit, and so feele the fragrant smel of his pome-
granets. Be glad yee heauens at this, and let
the Rauens of the valley picke out his eyes
that curseth his ancient mother in Israel.

I could make more ample rehearsall of
God his special fauour to thee (beloued Chri-
stian) but the intended quantitie of the booke
will not suffer me; wherefore reade on, be not
weary of well doing and for thy nert taske,
thinke vpon three principall effects of sinne;
that so thy sorrow may be aggrauated.

First ascertaine thy selfe, that so long as
thou welterest in thy wickednesse without re-
morse & touch of conscience, thou art a seruãt,
a vassal to sin. whose wages is death, Rom. 6
Luk. 15. 15. A prodigall child thou art, straid
from thy good father into a far cõtry, where
being all ragged & tattered, and eaten into the
flesh with verminе, thou art glad to become
the diuels swineheard, 2. Tim. 2. 26. Which
Tyrant take thee prisoner to do his will, and
mewd thee vp in a far more noisom dungeon
then that wherin poore Ieremy stuck so fast.

This is thy sinne, O man! why then do
thou not thrust forth teares and smoake out
sighes, and euen breake the gall of thy hear
wit

with sorowe? Is sweet liberty in trybsome
trybsome bondage so sweet? Enquire of the
fowles of the ayre, and they will tel thee that
freedome in a wod is better then prisonment
in a cage of gold. Enquire of the Lions, and
they wil make answere, that they had rather
seeke their meat at God in the Wilderneſſe,
then haue it put in their mouthes thorow the
grate. Enquire of the Riuers, and they will
resolue thee, that they would much sooner lie
open to the wind and weather at home in the
sea, then cranle neuer so calmely by the gres-
nesse and bak scented meddowes. I beseech
thee therefore by the mercies of God, that
thou bewaile thy miserable bassalage: The
Babylonian of hel (the diuel and his angels)
haue led thee alway captiue, and the cruel E-
domites (thy sinnes) prouoke them against
thee, and both of them by way of mockage re-
quire a song and melody of thee: then sit thou
downe vpon the waters banke weeping, and
hanging thy Harpe vpon the Willowes, for
mirth at such a time is out of season: cast not
thy selfe vpon thy Iuory bed, eat, and glutto-
nously drinke not wine in bowles, but re-
member thy soule, thine afflicted Ioseph, who
all this while hath his feete in hell stocked.
The blessed father of our Lord Iesus Christ
bore thine eares, that thou mayest heare and

[illegible] their bowels of compassion, and pierce up thy heart by his holy Spirit, for it is made of a tough and churlish mass of clay.

I proceed to another branch. During the time of thine impenitencie, all the creatures in the world band themselves against thee, & conspire thine overthrow. And the reason is, for that the Lord of hosts is marching forward, whose faithfull and sworne souldiers they be. Is not here sufficient matter to cloud and overcast thine eyes, and to change thy joy for mourning, thy beauty for ashes, the oyle of gladnesse for the spirit of heavinesse? At dead times of night in thy soundest sleepe, the embers of thine hearth waite the winnes (in their kind) to learn his naturall feate of blowing a flame, and to whip them up, that so they may get matter to worke upon. The sparkes and tatters of thy house have vowed to be ready to increase the flame, at lesse then an howres warning.

Walkest thou in the streete the tiles threaten downfall. In the fielde the ayre will conceyve infection, the earth will grone under thy foot as loath to beare so unprofitable a burden: say what wilt thou say if the fiercest and unperfect creatures beg thee, and make this weary of this life? Are Froge, and Lice, and Caterpillers nothing with thee? Doth not

mariners vnto that of Ionah, may Ionah rise vp against Ionah, and beseeche the Mariners to tumble him into the large Sepulcre of the sea. How now merry sinner, doth not the seuere visage of the man of God appall thee? If so righteous a man bee thus worthily entreated by the creatures, where wilt thou, an vngodly and vnrepentant man appeare? O Samson, why sufferest thou lady pleasure to play the Dalilah, dancling thee on her knee till she haue shaued off all thy godlesse, and made thee wretched and feeble, and impotent to what Samson, Samson, fight for thy selfe, the Philistims are vpō thee Samson.

There remaineth a third effect of sin, sufficiēt to split the heart, be thou not insensibly blockish, wilfully nefarious, extreamly impious. It is this: All creatures in the world grone vnder the heauy burden of thy sinnes: yea, the Creator himselfe. S. Paul affirmes this in part most excellently. For we know, (saith he) that euery creature groneth with vs also, & trauaileth with pain together vnto this present, because it is subiect to vanitie, & vnder bondage of corruptiō. The world left being a world, when Adam left being innocent: it was neuer beautiful, nor cheerefull since it waxed old in youth, through manifolde curses and disorders; and at this day lies be-

rio, wailing with a feruent [illegible]
rions comming of the Sonne of God.

When Israels sins were ripe, and cast off the sickle; rotten, and cried for that to follow: The harmeles creatures must pay for it. The beast of the field, and the fowles of the ayre must be cut off, & the fish of the sea must be taken away, Hos. 4. 3.

Ieremy (bewailing the pitious estate of Ierusalem) testifieth that the very wayes of Sion, and the Rampart and wal did lament for the iniquitie of the Iewes, Lament. 1. 4. See, see my beloued, how the dumbe creatures complains vnder the intollerable weight of thy sinnes, while thou tettest vp and downe with a Camels proud neck, and beatest his pace in their song of sorrow. Thy Corne which thou hopedst would grow plumpe in the eare, is blasted in the palme, and it thanks thee for it. Thy close is prickt with thornes and thistles, and other curst and vntimely fruits, and it thanketh thee for it. Thy Fishes are frozen in thy pond, & they silently thanke thee for it. O what a stocke, what a gibbet would this bee to thy soule, if thou hadst any grace! But thou (more senselesse then senceleſſe) euen when fit opportunitie is offered, to call vnto vpon thy knees and that thine eye, euen thine eye should

[illegible] teares day and night [illegible]
ly sinke, regardles of so lamentable [illegible]
dition. What is this but a cleare demonstra-
on, that so stifning, thou art within an inch
of Hell? Water is an heauie substance, and
yet if a man lay close to the bottome of the
sea, he should feele no weight, because, No
Element is heauy in it propper place. The
whole world is crushed with the ponderous-
nesse of thy sinnes, and thou feelest it not:
A figne and token that sinne is where it should
be. Alas for pitty, why wilt thou die? Why
wilt thou strangle thy soule with so full reso-
lution? If thou love God who loued thee
first, be no longer an Heifer of three yeares
old, euer living in pleasure (and neuer fee-
ling surety) but let thy bowels sound like an
Harpe or Psaltery, for thy transgressions:
and now at length, fetch out this exclamation:
Oh that my head were full of water, and
mine eyes a fountaine of teares, that I might
weepe day and night for my manifolde and
bloody sinnes.

And that my heart may get thy colder
within my body, learn further that thy sins
lie so sore vpon thy tender Spirituous backe,
that he can take no rest. Harke how he
complaineth: Behold, I am pressed vnder
my sinnes euen as a Cart is pressed that is
full

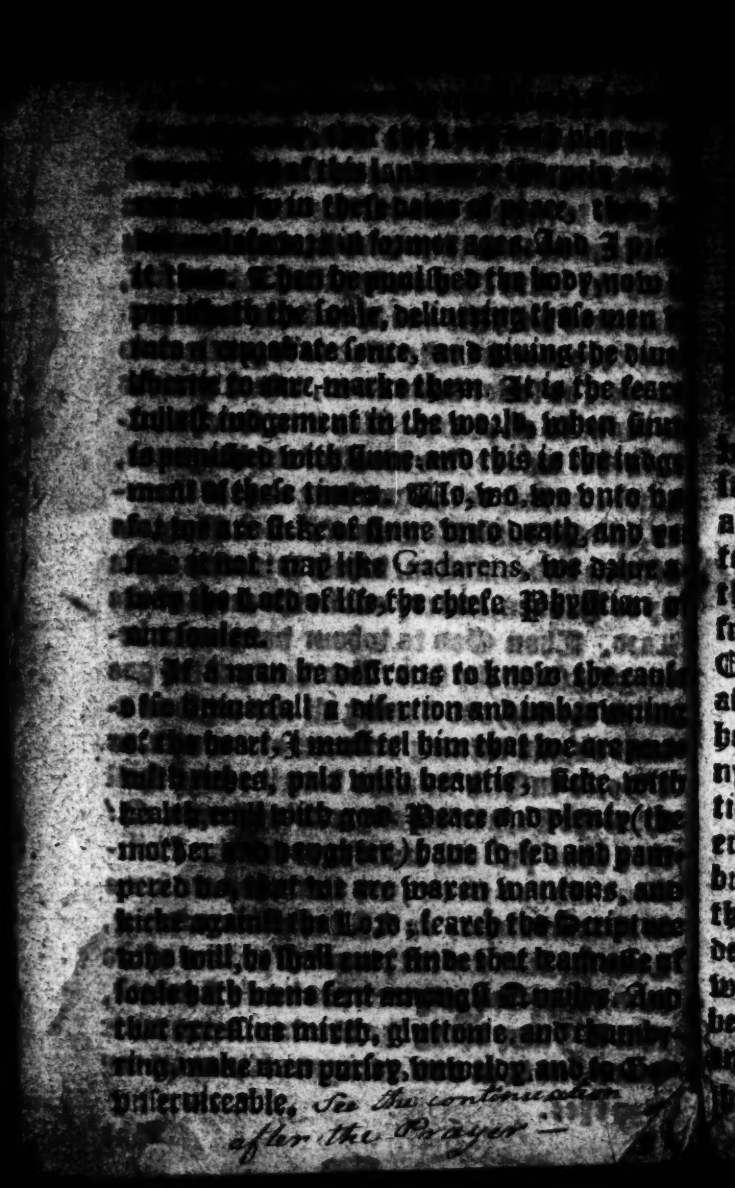
lamenting the daughters of Ierusalem for the Virgin Mary is pierced thorow with the sword of sorrow; and dost thou run to riot, & chop away thy soule for a mite of pleasure? The Sunne lends night in the midst of day, the vaile of the Temple is rent from the top to the bottome, the earth quaked, the stones clouen, the graues open; and art thou fatting thy selfe with merriments? And meanest thou for all this, to saile to heauen by heauen? Can there be two heauens? If thou wilt play the Epicure, letting these reasons (which the Scripture yeeldeth so bounteously) rebound from thine eye, eare and heart, like a tennise ball from the ground? I euen plunged in a gulfe of sorrow, to see thee like a franticke, smile, whil'st thou dingest thy knuckles against what to meet thee till the blood spring out, must learne thee to the secret counsell of God: and if thou needs will perish, thy blood will be vpon thine owne soule. But I trust these words shall proue vnto thee the sweet sauour of life vnto life, and not of death vnto death: wherefore bee diligent in weighing two reasons more, so will I betake me to the remainder.

The first is, the blessednesse of the godly sorrow. Doest thou molest the Ayre with sighes, and the Earth with teares, not coun-
terfeit and sorrow, but sincere and penitent?

[illegible] sleepe and be glad thou [illegible]
of grace, the forerunner of [illegible]
heauen. Before thy conuersion and [illegible]
ritual birth, thou wast frozen in the [illegible]
thy sin, Zep. 1. 2. and there was so thicke [illegible]
ice vpon thy soule, that the swift angels [illegible]
at pitchs as it were, and disuerers vpon it: [illegible]
but since the holy Ghost, (which the Gospell
compared to fire, hath caught hold on thee,
thy congealed nature is dissolued and thaw-
ed into a flood of teares, Matth. 3. 12.

Wouldst thou thinke it? There is not a
teare shed for sin, but God catches it before it
falles to the ground, and treasureth it vp in
his bottle, Psal. 56. 8. not a teare spent on this
foot, which thou shalt not find vpon record in
heauen, as sure as euer thy soule is transmu-
ted. In summe, the Lambe in the midst of
the throne, shall (with his owne hands) wipe
way all teares from thine eyes, Reuel. 7. 17.
Thus they that sowe in teares shall reape in
ioy. Blessed art thou if thou now weepe, for
thou shalt laugh: Blessed art thou if thou
now mourne, for thou shalt be comforted.
Yea a very little while, and he that shall come
will come, and will not tary, Luke 6. 21.

The last motiue is, the consideration of
their replored estate; who aiming at no-
thing, but the bodies corrupt satisfaction,



Priuate families.

Lord our God & heauenly father, we thy vnworthy children do here come into thy most holy & heauenly presence to giue thee praise & glory for all thy mercies and manifold blessings towards vs: especially for that thou hast preserued vs this night past, from all dangers and feares thereof, hast giuen vs quiet rest to our bodies and hast brought vs safely to the beginning of this day, and dost now afresh renew all thy mercies vpon vs, as the Eagle reneweth her bill, giuing vs all things aboundantly to enioy: as foode, raiment, health, peace, liberty and freedome from many miseries, diseases, casualties, and calamities, which we are subiect vnto in this citie euery minute of an houre, and not onely so, but also for vouchsafing vnto vs many good things, not onely for necessitie, but euen for delight also. But aboue all (deere Father) wee praise thy name for the blessings of a better life, especially for thy most holy word and sacraments, and all the good wee enioy thereby, [illegible] continuance of the Gospell

death of thy sonne
that happinesse which we haue thereby
because thou hast chosen vs to life before
world, & that of thy mere goodnes, and
ferred fauour towards vs, & hast called
in thine appointed time, iustified vs by
grace, sanctified vs by thy spirit, & adopted
to be thine owne children & heires apparent
to thy great crowne. O Lord, open our eyes
euery day more and more, to see and consider
of thy great and marueilous loue to vs in all
these things, that by the due consideration
thereof, our hearts may be drawne yet nearer
vnto thee, euen more to loue thee, feare thee
and obey thee: that as thou art inlarged to-
wards vs in mercy, so we may be enlarged
towards thee in thankesgiuing: and as thou
doest abound towards vs in goodnesse, so wee
may abound towards thee in obedience and
loue. And sith (deere father) thou art neuer
wearie of doing vs good, notwithstanding all
our vnworthines and naughtines, therefore
let the consideration of thy great mercy and
fatherly kindnesse towards vs, euen as it
were force our hearts, and compel vs to come
into thy most glorious presence with new
songs of thankesgiuing in our mouthes. We
pray thee (O most merciful God) to forgiue
vs all our vnthankfulnesse

and especially our abuse
Gospell: together with all others the
of our life, which we confesse are innume-
ble, & more then can be reckoned, both in
tion of good things, and commission of evill.
We most humbly intreat thee to let them all
passe to that reckoning which thy Son
hath made up for them upon his Crosse,
never to lay any of them to our charge, but
freely forget all, and forgive all. Nailе
all our sinnes and iniquities to the Crosse of
Christ: bury them in his death, bathe them
in his blood, hide them in his wounds: let
them never rise up in judgement against us:
let us free of the miserie that are upon us for
sinne, & keepe backe the judgements to come,
both of soule and body, goods & good name.
Be reconciled unto us in thy deare Sonne,
concerning all matters past; not once remem-
bring or repeating unto us our old and abo-
minable iniquities, but accept righteous
in him, imputing his righteousnesse to us,
and our sinnes to him. Let his righteous-
nesse satisfie thy justice for our unrighteous-
nesse, his obedience for our disobedience,
perfection for our imperfection. [illegible]
we humbly beseech thy good Spirit to
by the free gift and saving of our

[illegible] ouercomed in them through
custome, as the reprobates are: but that wee
may be euer wearie of them, and much grie-
ued for them, labouring and striuing by all
possible meanes to get out of them. Our
father, touch our hearts with true repentance
for all sinnes: Let vs not take any delight
or pleasure in any sinne, but howsoeuer wee
fall through frailty, (as we fall often) yet let
vs neuer fall finally; let vs neuer lye downe
in sinne, nor continue in sinne, but let vs get
vp vpon our feete againe, and turne vnto thee
with all our hearts, and seeke thee whilst
thou mayst be found, and whilst thou dost
offer grace and mercy vnto vs. O Lord in-
crease in vs that true and liuely faith where-
by we may lay sure hold on thy sonne Christ,
and rest vpon his merits altogether. Giue
vs faith, assuredly to beleeue all the great and
pretious promises made in the Gospell, and
strengthen vs from aboue, to walke and be
bound in all the true and sound fruits of
faith. Let vs walke, not after the flesh, but
after the spirit: Let vs feele the power
of thy sonnes death, killing sinne in our
mortall bodyes; and the power of his re-
surrection, raysing vs vp to newnesse of
life. Let vs grow daily in the sanctification of
the

present euill world, [illegible]
tues of this in all our particular actions. [illegible]
wee may adorne our most holy profession,
and shine as lights in the midst of a crooked
and froward generation, amongst whom we
liue, being gainfull to all by our liues and con-
uersations, & offensiue to none. To this end
we pray thee, fill vs with thy spirit, and all
spirituall graces, as loue, wisdome, patience,
contentment, meekenesse, humility, temp-
rance, chastity, kindnes, and affabilitie: and
stirre vs vp to vse prayer and watchfulnesse,
reading and meditating in thy Law, and all
other good meanes whereby wee may grow
and abound in all heauenly vertue: bestir vs in
the vse of the meane from day to day: make
vs such as thou wouldest haue vs to bee, and
such as wee desire to bee, working in vs, both
will, deed, purpose, and power.

For thou, O Lord, art all in all: thou
wilt haue mercy vpon whom thou wilt
haue mercy: And whom thou wilt, thou
hardnest. Haue mercy vpon vs therefore,
(deare Father) and neuer leaue vs to our
selues, nor to our owne willes, lusts, and
desires, but assist vs with thy good spirit, that
wee may continue to the end in a

[illegible] partakers of that [illegible]
[illegible] crowne, which thou haſt laid vp for all
[illegible] that loue thee, and truely call vpon thee.

Further we intreat thee, O heauenly Father, to giue vs all things neceſſarie for this life, as food, rayment, health, peace, libertie, and ſuch freedome from thoſe manifold miſeries which we lye open vnto euery day, as thou ſeeſt meet. Bleſſe vnto vs al the meanes which thou haſt put into our hands for the ſuſtenance of this fraile life. Bleſſe our flocks and fleece, corne and cattle, trades and occupations, and all the workes of our hands: for thy bleſſing only maketh rich, and it bringeth no ſorrowes with it. Giue vs therefore ſuch a competencie and ſufficiency of theſe outward bleſſings, as thou in thy heauenly wiſdome ſeeſt moſt needfull for vs. Grant theſe things good Father vnto vs here preſent, and to all thine abſent, praying thee in ſpeciall fauour, to remember our friendes & kinſfolke in the fleſh, all our good neighbors and welwillers, and all thoſe for whom we are bound to pray by nature, by deſarts, or any dutie whatſoeuer, for Jeſus Chriſts ſake our onely mediator: to whom with thee and the holy ghoſt, be giuen all praiſe and glory, both now and for euermore. Amen.

By this, deare Christian, thou take a scanning of their [illegible] in this life, who doe nothing else but [illegible] their sensuall lusts and appetites. Surely [illegible] thinks one iudgment that vtterly [illegible] hell-gods on earth, should make [illegible] blouds afraid. But alas, they haue eyes [illegible] not, eares and heare not, hearts and [illegible] understand not.

They drinke till they be drowned in fire and shot, chaine-shot of roaring oathes that make the windowes of heauen to totter: in my conscience they made the earth quake so lately. Tell them of it, they breake iests, and like the prophane Israelits, rebuke the Dutch, yet when they lye vpon their death-beds, tumbling and tossing, and telling the clocke, when the flashes of hell fier present themselues to their consciences, and the bloudie wounds appeare which they gaue their owne soules in the dayes of their vanitie: when that wilde beast sinne, that hath so long slept at the doore of their hearts & stird not, is sodainly awaked, and flyes in their bosomes, ready to pull out their throates: when swarmes of iniquities hummie like flies about them, and like Frogges crall vpon them, and croake vengeance against them: then tell mee if they detest not [illegible]

treble keyes of mirth, to the graue keyes of sorrow, tell me then if they tremble not like an Aspen leafe, or like the heartlesse Deare at the noise of the thunder-crake. Then send for Moses, send for the Preacher, then pray people pray for me. O whither shall I flye from the Arrowes of the almightie, that part my ribbe, and wound me incurably? Alas, I thought I could haue repented at the last gaspe, euen when I was fetching my soules sighes, but now I finde, to my paine, that repentance is the gift of God. O that I might die the death of the righteous! This will bee the out-cry of euery one of them. Die not their hearts like stones within them, as Nabals dide 1. Sam. 15. 37.

But when the date of their life is out and their soules vnbodied, then is that truely brought to passe, which our Sauiour pronounceth: Woe be to you that now laught, for ye shal weepe & waile, Luke. 6, 25. When they once put their heads within hell gates, & heare the fearefull yelling of damned spirits, that feele no comfort, no releife, no ease, nor any thing, but amaze and horror: then will they wish, and wish, that they had wept their eyes out, & sighed their longs in peeces, but it will be too late: then wil each of the cry out, curssed be the day wherein I was borne.

curſed be the paps that gaue me ſucke: curſed be the knees that preuented mee, for damned I was, damned I am, damned I ſhall be for euermore. O whether (poore, forſaken) ſhall I goe from diſtreſſe, ſince no remoue can leſſen my ſorrowes, & euery place preſents the face of miſery? Alas what comfort can I haue when the God of all comfort is away? Alas it is a long night that neuer is day, and vnmerciful fire that neuer is quenched a dreadfull torment that hath neuer end, but laſteth for a time, & times, & no time, euen for euer. O hell, hell, thy fier is intolerable hot (yea without any light to giue a ſoule comfort) the breath of the Lord like a riuer of brimſtone doth kindle it, O that ſome mountane would fall on me, & hide me from the preſence of the Lambe! whom if I had kild, he had not been angry, and I had neuer come to this: O that I had bin borne a Katte, or a Spider, or a Toad: for ſo ſhould my life haue vaniſhed to nothing, whereas now, it is ſubſtantiue, alwaies dying, yet neuer dead. Worme of conſcience, when, oh when wilt thou die? wilt thou neuer leaue tugging and tearing my ſoule? Father Abraham one drop of water to coole my tongue, good father Abraham! Alas, why goe I about to blazon the [illegible] ſince they paſſe the

pencils expressing, or mindes imagination? Suppose a man laid his limmes on a chaste fether-bed, having before him all sightly prospects for the eye, and all toothsome meates for the taste, and the sweetest accord in musicke for the eare, and were bound to remaine so without stirring a ioynt, but for twenty yeare. O how often would hee looke vp to heauen pittifully, and long for death as for a treasure, rather then to indure so soft a punishment! What then will become of that vnhappy soule, who having spozed out his life, must be hurried by Diuels into hell, where his bed shall be a red hot-gridyron, legions of damned ghosts his best sights, his dyet despaire, his musicke Gnashing of teeth, assisted with dreadful shrinks, & clamorous lamētations, not for twenty or forty yeares, but for as many thousāds of yeares as there be drops in the Sea, and Sandes on the shore: and then to begin freshe againe euerlastingly.

These matters well respected, and not ouerly surueyed; what flinty heart will not rue, and what sinfull soule will not howle after the manner of Dragons? My most louing, & most deare Christian brother, let me become, not a suter, but a beggar vnto thee, for Iesus Christ, I aske it, humble thy

selfe with fasting, weeping, and [illegible]
For Jesus Christ his sake I [illegible] it. If the nature of thine eye cannot move thee, then let the excellencie of Gods Law which thou hast broken, perswade thee. If the excellencie of Gods Law which thou hast broken, cannot perswade thee: let the mightie Maiestie of the Lord cause thee. If the mightie Maiestie of the Lord cannot terrifie thee, let the mercifulnesse of the same God allure thee: If the mercifulnesse of God cannot allure thee, let the pestilent effects of sinne curbe thee: If the pestilent effects of sinne cannot curbe thee, then let the insupportable torments of Hell kill thee dead, and rent thee in pieces.

As for thee, O young man, reioice in thy youth, and let thine heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes, but know that for all this, God will bring thee to iudgement. Brutish epicure, that poasteth to the Play house at the sound of the Trumpet, and giuest money to behold their vanities, who sets vp the flag of defiance to vertue, but will in no wise be brought to the Church to mourne, though the Preacher lift vp his voice like a Trumpet, and cry aloude; Yea, come and buy wine and [illegible]

without sinne, Isa. 55.1. persist in thy merriment, hide but know, that for all this, God will bring thee to iudgement.

Thou filthy adulterer, that feloniously takest away thy poore neighbours little sheepe, that eatest of his owne mosels, drinkst of his owne cuppe, and sleepst in his bosome: laugh on, sweare on, whoore on; but know, that for all this, God will bring thee to iudgement.

To returne to thee (brother mine) whose saluation I desire in mine heart, whose instigations and inducements which God hath put into my minde haue I imparted to thee, and yet I finde not my selfe satisfied, til I acquaint thee with certaine rubbes, with Satan will cast in thy way, to stoppe thee from running smooth to this godly sorrow.

1 The first impediment is the want of the word preached, for how canst thou mourne if Iohn Baptist mourne not to thee, or cal thy place Bochim that is by interpretation, weeping, vnlesse Phinias or some zealous preacher forbeare incarnatiue soules, and giue thee corasiues, rebuke thee sharpely, and summing thy sinnes to the bottome. Iudg. 2. 4. 5. Peter must not bawke thy wickednesse, but tare thee roundly, and point out Iesus, whom thou hast crucified, else wilt thou not be pricht in hart, nor demand what thou shalt

doe

be to be saued, Acts. 2. 36. Do thou [illegible] ther beloued, and longed for, my ioy, and my crowne (I hope) as euer thou meanst to haue a grudging in thy conscience for thy manifold corruptions, be a diligent frequenter of powerfull Sermons.

2. The second hinderance is, the hope of long life, Soule, saith the rich man, take thine ease. Why so? Thou hast much goods laid vp for many yeares. Take heede, take heede of this fault, for it is inbred. The adulterer will graunt that adultery in generall is naught but when he descendeth vnto this or that especiall adultery, then doth he varnish it ouer with some vaine shew of reason, and apporteth of it. Right so wilt thou confesse by words of course, especially when thou art craning a bond for securitie, that man is mortall, and is mortall; but when it comes to this, that thou, thou in particular must shortly be borne vpon foure mens shoulders to the place of dead mens skulles, then thou forgettest thy selfe, and art fondly incredulous, as if thy life were thine owne for simple. Hearke in thine eare, thou that art a diue-dapper, piering vp, and downe againe within a moment; thou camest but [illegible] wombe, and must goe by the graue. [illegible] in thine eare, thou doest dwell in

of clay in a tent, pitch to day, remoued to morrow, corruptiō is thy father, the wormes thy mother and thy sister. Where is louely Absolom? Where is strong Og wonted to stretch himselfe vpō his bed of yorn? dead. All go naked out of the world: thou broughtest life, and must pay for it with death. Assure thy selfe whosoeuer readeth this booke, that ere many yeares, or decayes of moneth bee past, death (mounted on his pale horse, will rap at his doore) Reu. 6. 8. alight and carrie him away bound hand and foote, to a Land dark as darknes it selfe. What then remains but that thou presently make thy graue with Ioseph of Arimathea in thy garden? Ioh 19. 14 (the place of thy delight) mourning each day amongst thy most tickling pleasures, as if the sunne of thy life were sure to set at night. When shall I pray for thee saith Moses to Pharoah? To morrow answeres Pharoah: he should haue said, To day Exod. 8. 9. Be not kinne to Pharaoh, for if thou play the ignauous and sloathfull seruant, beginning to eat and drinke with the drunken, thy master Christ will come in a day when thou lookest not for him, and in an houre that thou art not aware of, and will cutte thee off: And giue thee thy portion with hipocrites, there shall be weeping and gnashing of teeth, Ma-

shew. chap. 49, ver. 50.

The third let, is company, especially merry company. Therefore David would have vs examine our selues quietly in our beds, Psal. 4. 4. It is noted by the Euangelist, Luke. 22. 62. that Peter went out (from the cõcourse of people in the High Priests Hall) and then he wept bitterly. It is better to go to the house of mourning than of feasting, Eccles. 7. 4. The King of glory sometimes so dignifieth the gentleman, that he knockes at his heart by his holy spirit, and bids him open the doore that he may enter in. Peter begins he to sight at the viewe of his sinnes. Presently comes in a Ruffian, whom God sends to proue him, whom the diuell sendes to spoile him: And he with a pairs of cardes, and a cup of neate claret, thrusts Jesus out into the stable, because there is no rome for him in the Inne.

Thus bee the good motions of the Holie Ghost extinguished by the accesse of a gamester that scholes his young master in the Art of Driuing away time. Driue away time? Is time so slow footed that it needs driuing? My friend, if a sinner intice thee to sport, when the feuer of thy sinnes begins to shake thee, consent not to him, rather goe alone as a man throwne from the world, and

let thy belly tremble, thy lippes shake, let rottennesse enter into thy bones. Learne of the Nightingale, who when she is robbed of her younglings, getteth her to some solitarie tree, where shee bewailes her vnhappy marriage. Abstract and sequester thy selfe, flye resort, say vnto Laughter, thou art madde, haunt vntroden paths, desire the Lillies of the fielde to cloath themselues in blacke, and accompany thee in thy dolefull passions

4 The fourth impediment is, imparing of health: a ioyfull heart (saith the Wise man) causeth good health, but a sorrowfull minde drieth vp the bones, Prouerbs the seuententh chapter and twenty two verse. Let not this dismay thee, better go sickely to heauen, then healthfull to hell. Be not all for thy body, nothing for thy soule, but as the Iewell fatre aboue the rinde or barke. Moreouer, I say that it is the care of this world that brings a falender into the bones, and snowes vpon mens heads so timely, and not this sorrow which we magnifie: for as the Sea at high water, if angred with a boistrous winde, threatneth a violent deluge to the earth, and yet sodainly it giues backe and runneth away like vnto a coward: so the pangs and grieuances if the passions stirred vp by by the iniurie of God,

euen when they seeme to bemoane [illegible]
red of his mercy. They are sorrowing, and
yet alwaies reioycing, by reason of spirituall
comfort which putteth life into them. Heauinesse may indure for a night, but ioy will be
sure to be with them in the morning. The
last and worst impediment is the beholding
the mortalitie of the Soule: there is a curssed
generation that sit downe to eate and drink,
and rise vp to play, and hold, that there soules
in death vanish away like a dogs: this satanical parador possessed the heart of that great
philition Galen, a man might haue cast his
water, and found filthy sediments of Atheisme. But he is dead long agoe, and would
his sinne had died with him: good christian,
neuer come thou neare those carrions that
maintaine the soule to be a vapour, vnlesse
thou haue the wind of them, that thou maiest
be assured of the Soules immortalitie.

Harken to these pregnant and vnanswerable proues: Our fathers are the fathers of
our bodies, not of our soules saith the Apostle Heb. 12. 9. The spirit returnes to God
that gaue it, saith the Preacher, Eccl. 12. 7.
The Lord breathed the soule into mans body, saith Moses, Genesis, 2. 7. therefore it is
not elementary, therefore is it euerlasting.

But because the Disputer of this [illegible]

Christian principles, we will enter the lists of Reason with him a little, and take him in his proper climate. the sence is so corrupted by a great object, that it cannot indure the lesse. For example, the eie is so dazeled with the beames of the Sunne, that it cānot judicially discerne coulours in an obscurer light. It is contrary with the understanding. For the more vehement the object is whereabout it is conuersant, the more forcible is it in comprehending the inferior, an euident demonstration of the soules diuinity. I omit the horror of conscience, which cannot possibly light vpon the body (it being a spirituall punishment) nor yet vpon the soule, were it not a subsisting Essence. And I will but touch the most admirable gradation of the creatures, some spirituall, as Angels, some both spirituall and sensible, as man: the one in respect of his soule, the other of his body. Therefore (my beloued) be thou stedfast, immoueable, abounding in mourning for thine iniquities forasmuch as thou knowest thy sorrow shall not be in vaine in the Lord.

If thou finde thy soule at odde times vnwilling to think of flitting, impute that to her lustes: for naturally she is estranged from the Father of lights, and looging so warmely

and

and peaceably in the body, [illegible]
ward to remoue as she ought. [illegible]
is at hearts ease in the mothers wombe, and
would not change it for a palace. yet when it
is borne and comes to discretion, it cannot
moure to thinke of the closet where it lay en-
wrapped: the soule delighteth now to inhabit
the body, but when death hath brought it to
a ioyfull birth after a long trauaile, O then
it would not be imprisõed againe in the body
for a thousand worlds. And thus by Gods
goodnesse haue I gone through the impedi-
ments.

And now good brother, that I haue giuen
thee a potiõ, the vertue whereof I trust hath
had full course to runne throughout all thy
veines: I am for a farewell to leaue thee
a very sweete Electuarie for thy comfort.
It is a moderation in sorrowing. For the
tempter will couet to besnare thy soule with
intollerable ãguish, that so (with Cain) thou
maist complain, that thy sinnes are greater
then can be forgiuen. Pray, pray, pray for
patience and comfort of the holy Ghost: for
a wounded spirit who can beare? Holy
Dauid, (a blessed paire of Saints) mourned
like Doues and Pellicans, when the Lord
caused them to possesse the sinnes of their
youth. Surely no wisdome can [illegible]

no councell can deuise, no aduise can asswage perplexed conscience, nor any thing else, but onely the heart blood of Iesus Christ: with which blood hee hath powred out so plenteously for all true penitent sinners, that they may bathe themselues therein.

They cry incessantly and importunately, O sonne of Dauid haue mercie vpon me, open mine eyes, heale my wounds, cure my malauties euen for thy goodnesse sake. O Lord, remember the heauenly words Christ vttered in the extreame agony of his soule? My God, my God, why hast thou forsake me? Behold how he calleth his father God twice, what time his wrath seized vpon him in an incomprehensible manner? Sorrow not too much when the Lord openeth ý booke of thy conscience (all blurd and blotted with sin) but beef good cheare and kisse his holy hand, euen whē he strikes thee, the father of mercies and God of all consolation, be thy castle of defence in al thy tribulations, and spirituall conflicts, that thou maist be able to comfort others in the like distresse by the same comfort where with thou thy selfe art comforted of him. Amen.

FINIS.

An Euening Prayer to bee vsed in *Priuate families.*

Eternall God and our most louing and deare Father, wee thy vnworthy children do here fal downe at the foote of thy great Maiesty, acknowledging euen from our hearts, that we are altogether vnworthy to come neere thee, or to looke towards thee, because thou art a God of infinit glory, and we are most vile, and abominable sinners, such as were conceiued & borne in sin & corruption: such as haue inherited our Fathers corruption, & alls haue actually transgressed al thy holy Statutes & Lawes, both in thoughts, words, & deeds, before we knew thee, and since, secretly and openly, with our selues and with others: our particular sins are more then can be numbred: for who knoweth how oftentimes he offendeth? But this we must néeds confesse against our owne selues, that our hearts are full of pride, couetousnes, and the loue of this world, full of wrath, anger, & impatience, full of lying, dissembling, deceiuing, full of bitterness, and prophanes, full of infinite [illegible]

[illegible] full of luſt, vncleanneſſe, and abominable deſires; yea our hearts are the very ſtuffe of ſinne, and dunghills of all filthines. And beſides all this, we doe omit the good things we ſhould doe: for there are in vs great want of faith, of loue, of zeale of patience, of contentment, of euery good grace; ſo as thou haſt iuſt cauſe to proceede to ſentence of Iudgment againſt vs as moſt damnable tranſgreſſors of all thy holy Commandements: yea ſuch as are ſuncke in our rebellions, and haue many times and often committed high treaſon againſt thy ſacred Maieſtie: and therefore thou mayeſt iuſtly caſt vs all downe into Hell fire, there to be tormented with Sathan and his Angels for euer. And we haue nothing to except againſt thy Maieſtie for ſo doing, if therein thou ſhouldeſt deale with vs but euen according to equitie, and our iuſt deſartes. Wherefore (deare Father) we doe appeale from thy Iuſtice to thy Mercie, moſt humbly intreating thée, to haue mercy vpon vs, and freely to forgiue vs all our ſinnes paſt whatſoeuer, both new and olde, ſecret and open, knowne and vnknowne, and that for Ieſus Chriſt his ſake our onely Mediator and Redeemer. And we pray thée touch our hearts with true griefe, and vnfained repen-

tunes for them, that [illegible]
continuall sorrow and heart-[illegible]
so as nothing may grieue vs more then this,
that we haue offended thee, being our speci-
all friend and father. Giue vs therefore (deare
Father) euery day more and more light and
feeling of our sinnes, with true humiliation
vnder the same. Giue vs also that true and
liuely Faith, whereby wee may lay holde
vpon thy deare Sonne Christ, and all his
merits, applying the same to our owne
soules: so as we may stand fully perswaded,
that whatsoeuer hee hath done vpon the
Crosse, hee hath done for vs particularly, as
well as for others. Giue vnto vs faith (good
father) constantly to beleeue all the sweete
promises of the Gospell, touching remission
of sinnes and eternall life, made in thy Sonne
Christ. O Lord increase our Faith, that we
may altogether rest vpon thy Promises,
which are all, yea and Amen. Yea that we
may settle our selues, and all that we haue,
wholly vpon them: both our soules, bodies,
goods, name, wiues, children, and our whole
estate, knowing that all things depend vpon
thy Promises, Power, and Prouidence: and
that thy Word doth support & beare vp the
whole order of Nature. Preserue, [illegible]
create thee, O Lord, to strengthen [illegible]

[illegible] to [illegible] in every good way, and to bring forth the fruites of true faith in all our particular actions, studying to please thee in all things, & to be fruitfull in all good workes, that we may shew forth vnto all men by our good conuersation, whose children we are, and that we may adorne and beautifie our most holy profession, by walking in a Christian course, and in all the sound fruits and practise of godlinesse and true religion. To this end we pray thee sanctifie our hearts by thy spirit yet more and more, sanctifie our soules and bodies, and all our corrupt naturall faculties, as reason, vnderstanding, will, and affections, so as they may be fitted for thy worship and seruice, taking a delight and pleasure therein, stirre vs vp to vse prayer, watchfulnes, reading, and meditation in thy Law, and all other good meanes whereby we may profit in grace and goodnes from day to day. Bleese vs in the vse of the meanes that we may daily die to sinne and liue to righteousnesse. Draw vs yet nearer vnto thee, help vs against our manifold wants, amend our great imperfections, renew vs inwardly more and more, repaire the ruines of our hearts, aid vs against the remnants of sinne, inlarge our hearts to runne the way of thy commaundements. Direct all our steps in thy

[illegible] vs. Arise vs against our [illegible]
nities and master-sins, that we may get the
victory over them all, to thy glory, and the
great peace and comfort of our owne consci-
ences: Strengthen vs, good Father, by thy
grace and holy spirit against the common cor-
ruptions of the world, as pride, wherein
couetousnesse, contempt of thy gospell, swea-
ring, lying dissembling and deceiuing. O
deare father, let vs not be ouercome of these
filthy vices, or any other sinnefull pleasures,
and fond delights wherewith thousands are
carried headlong into destruction. Arme
our soules against all the temptations of the
world, the flesh, and the diuell, that wee may
ouercome them all through thy helpe: and
keepe vs the right way to life, that we may
liue in thy feare and die in thy fauour, that
our last dayes may bee our best dayes, and
that we may end in great peace of conscience:
Graunt these things good Father, & all other
needfull graces for our soules or bodies, or
any of thine throughout the whole world, for
Iesus Christs sake; in whose name we fur-
ther call vpon thee as he hath taught vs in
his Gospell, saying: Our Father, which art
in heauen, &c.

O Lord my God and heauenly Father, I thy most vnworthy Child, doe here in thy sight freely confesse, that I am a most sinfull creature, and damnable transgressor of thy holy Lawes and Cõmandements, that as I was borne and bred in sinne, and stained in the wombe; so haue I continually brought forth the corrupt and vgly fruits of that infection and contagion wherein I was first conceiued, both in thoughts, words, and workes. If I should goe about to reckon vp my particular sins, I know not where to begin, or where to make an ende: for they are more then the haires of my head; yea far more then I can possibly feele or know: Who knowes the height and depth of his corruption? Who knowes how oft he offendeth? Thou onely (O Lord) knowest my sinnes, that knowest my heart, no thing is hid from thee: thou knowest what I haue done, and what I am: yea, my Conscience doth accuse mee of many and grieuous sinns. I doe daily feele by woefull experience how frayle I am, how prone to euill, and how vntoward to all goodnesse: my minde is full of vanitie, my heart is ful

[illegible], [illegible]
[illegible], dulnes, and [illegible] in [illegible]
[illegible] worthy and service; yea my whole [illegible]
is full of spirituall blindnes, barrones, [illegible]
profitablenesse, coldnesse, and [illegible].
And in very deed I am altogether a lumpe
of sinne, and a masse of all misery: and I
therefore have forfeited thy favour, and in-
curred thy high displeasure: and have given
thee iust cause to frowne upon mee, to give
me over, and to leave me to mine owne
corrupt will and affections. But (O my
deare Father) I have learned from thy
mouth, that thou art a God full of mercie,
slow to wrath, and of great compassion and
kindnes towards all such as groane under
the burthen of their sinnes. Therefore ex-
tend thy great mercie towards me thy poore
sinner, and give me a generall pardon for
all mine offences whatsoever: seale it in the
blood of thy Sonne, and seale it to my con-
science by thy spirit, assuring me more and
more of thy love and favour towards mee:
and that thou art a reconciled Father unto
me. Grant that I may in all time to come,
[illegible] thee much, for that much is given:
[illegible] of very love, feare thee, and obey thee.
O Lord God increase my Faith, that I may
[illegible] faithfully beleeve all the [illegible]

[illegible] thy Sonne Christ, [illegible]
[illegible] altogether, inable me to bring
forth the sound fruits of Faith and Repen-
tance in all my particular actions. Fill my
soule full of ioy and peace in beleeuing. Fill
mee full of inward comfort and spirituall
strength against all temptations, giue me yet
a greater feeling of thy loue & manifold mer-
cies towards me: worke in my soule a loue of
thy Maiestie, a zeale of thy glory, an hatred of
euill, and a desire of all good things. Giue me
victory ouer those sins which thou knowest
are strongest in me. Let me once at last make
a conquest of the world & the flesh, mortifie
in mee whatsoeuer is carnall, sanctifie mee
throughout by thy spirit, knit my heart vnto
thee for euer, that I may feare thy name, re-
new in me the Image of thy Sonne Christ
daily more and more.

Giue me a delight in the reading and me-
ditation of thy Word. Let me reioyce in the
publike ministry thereof. Let mee loue and
reuerence all the faithfull Ministers of thy
Gospell, sanctifie their doctrine to my con-
science, seale them in my soule, write them in
mine heart, giue me a soft and melting heart,
that I may tremble at thy wordes, and be
alwayes much affected to godly Sermons.
[illegible] not my sinnes hold backe thy

[illegible] and never [illegible]
[illegible] till thou hast brought [illegible]
true happines. O deare Father, make me
faithfull in my calling, that I may serue thee
in it, and alwaies be carefull to doe what good
I may in any thing. Blesse me in my out-
ward estate: Blesse my soule, body, goodes,
and name: Blesse all that belongeth vnto
mee: Blesse my goings out and commings
in: Let thy countenance be lifted vp vpon
me now and alwaies: Cheare mee vp with
the ioyes and comforts of thy spirit: make
mee thankefull for all thy mercies. For I
must needs confesse that thou art very kinde
vnto mee in all things: For in thee I liue,
moone, and haue my being: of thee I haue
my welfare and good-being; thou art a dai-
ly friend, and speciall good benefactor vnto
mee. I liue at thy cost and charges: I hold
all of thee in chiefe; and I find that thou art
neuer wearie of doing mee good: thy goodnes
towards me is vnsanchable. O I can neuer
be thankefull enough vnto thee for all thy
mercies both spirituall and corporall. Vn-
to such measure as I am able, I praise thy
name for all; beseeching thee to accept of my
thanksgiuing in thy Sonne Christ, and
giue me a profitable vse of all thy fauour
that thereby my heart may be fully prai-

...and disposition, ...
...by gentlenesse, and faire meanes, ...
...as if thou ganest me many lashes. Par...
...on all mine unthankfulnes, unkindnes...
...and great abusing of thy mercies, & giue mee...
...race to vse thē more to thy glory in al time...
...come. Strengthen me (deare father) that...
...I continue praising and glorifying thy name...
...here vpon earth, that after this life, I may...
...be crowned of thee for euer in thy kingdome...
Grant these petitions most mercifull God,
not onely to me, but to all thy deare
Children throughout the whole world,
for Jesus Christ sake: in whose
name, I do further call vp-
pon thee, saying as he
taught me. O Our
Father, &c.

FINIS.